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WEDNESDAY MAY 1, 1963
Played on July 11, 1963

Who has a question?

Lou Castagno: What can I do when I wish to work and I cannot?

Mr. Nyland: Do not work - if you are sure you cannot. But you have to be sure about that. Then, when you say, "I wish and I cannot", you start to question your wish because the wish is really not much more than just a little bit of something that happens to come to your mind. It is not really a wish.

Lou: Can I say this, Mr. Nyland; that when I said, "I cannot", I meant that having tried very hard with no results.

Mr. Nyland: But you are not looking for results, are you?

Lou: No.

Mr. Nyland: You see, if one understand what is meant by a moment, what is the concept of a moment, it means really I am not interested in the future and I am not interested in the past. It is a very difficult thing to do because we, in ordinary life, always live either in the past or in the future. I have thoughts about that what has happened and I have expectation of what will happen. But to have to live in the present is a very difficult thing. And one has to learn this because it is not natural that one lives in the present. Only at certain moments, when I have a shock, I am called, as it were, at such a moment to my present. And at such a time, I have a realization of existing. When the moment again passes, I go over into a thought process or a feeling or a disagreeable reaction that takes place in my body or agreeable maybe. But, as soon as that happens, I am again past the moment. And since a moment is something that I experience only for a moment, naturally it does not last. Because, if it could last, it would not be a moment. It would be a time element. Now you can say that if I could string out

moments one after the other, it could become a time element but the characteristic of a moment is that it is free from time.

So when I start at the present time, if I wish to work and I try to imagine certain results that I want to obtain, I already am living, part of my thoughts any way, in the future, hoping for something. The only hope that I can have when I work is that I will be present to myself. Present means to exist at the moment and to realize that I exist at that moment. And that then no thought enters of what ought to be or what I expect.

In exactly the same way, if I start working for a certain result, hoping that I will undo a situation in which I am or that I experience a moment of, let's call it, despair and then I wish that despair to go away because I work, I place the emphasis on the necessity of reaching a certain result and I avoid the possibility of being present. So you see, the solution is: The wish to exist and the wish to be awake would be sufficient for itself as such. And then, in accepting the situation as I am, I will change or the circumstances will change or the reaction I have towards circumstances will change because, in making the effort to be present at the moment of my life, creates in me a certain something by which I then receive an impression in a different way.

Or, to say it in a little different manner: If I now react to outside conditions and the outside conditions are not desirable, then I will try to, when I am awake, not react as much. And, instead of then reacting, I will substitute my effort which is an active part on my own part, that is, that what I wish to be without further defining how it ought to be.

This is the really meaning of accepting oneself as one is. And that is why this whole question of simultaneity and living in a moment is absolutely important. If I, at the present time, am in a state which I do not like, I then have the emphasis on ~~what I want~~

doing away with what I do not like and for that reason I start to work. Say it in another way: If I love God because I hope that He will give me money, I really do not love Him. If I give something away to someone else with having in mind that then that person will be nice to me, I am really not giving. If the sun shines with having an idea that the light ought to be received by the people on Earth and that the sun says, "If they do not receive it, I will not shine." Of course it is not true. When I am, I am whatever I am, with whatever I then, at that moment, possess. My being is of a certain level. Whatever that level is, it means that I have, because of that being, a certain atmosphere around me. That makes me as a personality.

And work means that I become acquainted with the fact of my personality existing by means of something that is not my personality to start with. Or rather, if it is part of my personality, it separates out and acquires than a different kind of quality which I call I. Now I is not interested in what will happen to it. It is only interested in seeing what it is. And, as soon as I discover that I want to use work for a ulterior purpose, I am not in the proper relationship towards work. Neither am I in the proper relationship towards myself.

So, what is the solution? The wish for something can only be: I wish to be awake. If that wish is there, that wish always can be fulfilled in any one moment. Because I do not believe that anyone who happens to think or feel about work cannot, at that moment, be present. You understand what I mean?

You dilute your effort. Moreover, you introduce something which is extraneous to it. It is natural to have that. One has to be unnatural regarding a wish to work. There are many other reasons why it is impossible to work that way and why it is already, from

the very beginning, indicated that it must fail. The reason is this: If I am unconscious, my thoughts and my feelings also belong to an unconscious sphere. If I start to think or wish for a certain condition to go away, I judge about it from the standpoint of my unconsciousness. And this is no guarantee that that what I wish for could exist in a conscious state. If I could be conscious and then, in a conscious state, wish, I would have a chance.

And again, there is another reason. If I am conscious, I do not look at things or I do not experience certain things in that same way as in an unconscious state. So, if there is a situation which I do not like and I could become conscious, the situation in itself will not have with it the like or the dislike because in work I become, if I can, non identified. It means I have no feeling. I simply am in existence. And in that existence, having then the cognizance, that is, the recognition for myself of existing in that state which is more bordering on the possibility of consciousness or, at least not as unconscious as it was before, in that state I have an entirely different concept of myself as well as different influences which effect me. And the result is that I lose interest even in the influences which effect me because my sole interest becomes only to see that what takes place.

With other words, in a moment I do not try to trace the source. I only see the result on me and the condition of that what I am. So that an effort means to bring to myself the condition of my being. And the experience of that being in itself is enough. Altho the moment goes by, the effort can be continued by trying to remain awake in as many subsequent moments as I might experience.

But the emphasis is constantly on being, not on doing or thinking or feeling. From there, the step towards acting consciously or feeling consciously or thinking consciously is of course another step. It is the attempt to continue to remain conscious and, in that

in that kind of a state of remaining conscious, that is, for a certain length of time, of which I have no concept, my being starts to function in a different way from that what my personality represents as being.

Again, to say it in another way: If I am at a certain level in my unconscious state, my effort I make to wake up puts me in a conscious level and from conscious level I really do not recognize that what is unconscious unless I wish, on my own volition, to return to that. Understand it quite well. Observation, non-identification and simultaneity is something that I simply put together as an effort to wake up, an effort to become conscious regarding myself. Sometimes I say: to be present to myself. That means, of course, that something is separated out and becomes present to that what remains.

Sometimes I say: I wish to remember myself. In itself, it is a bad word because my remembering is linked up with memory in ordinary life. And memory is linked up with that what has taken place in the past. So, when I say, "Remember myself", it must mean a realization of that what is my Self and that comes to my consciousness. In that sense, it is correct. And particularly when I say Self with a capital S. There is a possibility of understanding it if I know what I used to be. When I was a child I had a Self. When I am grown up, I remember that Self, then I could be conscious. Otherwise, if I say "I become aware of myself," I have now that kind of Self knowledge. Again the self in this case represents the three definite functions of my personality. And that knowledge of that what exists, whether as a thought or feeling or my activity, simply means that I have a means of receiving impressions of that functioning.

But you see, all of this has to do with moments of being. And it has nothing to do with any more with the condition in which I am, my personality, which I like or dislike. So, how does one do it? That is, how does one reach it? I have a thought: I wish to be awake.

I know that I want to be awake. I know that it is necessary for me. All that is already very deeply, let's call it, ingrained in me. I see the necessity of trying to wake up, the necessity of leading a different kind of life, as close as I can get to a state of consciousness or, at least, the more light I can introduce in a state of unconscious existence. With that, I have that wish to be. And at the moment now when I conceive or something in me reminds me that I ought to make that effort, I put all of my effort in this one moment of being. And, in that moment of being, many things will change. As I am then on a different level, my contact with that what now bothers me are loosened or sometimes made entirely free.

I say "I wish for freedom" but I do not define what that freedom is. I do not know, I do not know in a ^{un}conscious state what it is to be conscious. I do not know in a subjective state what it is to be objective. In the beginning, I must go by negatives. I say, "I deny my unconscious." I do not wish that, U do not wish my subjectivity. I cannot define what is meant by a higher level until I get to that level. I do not know what the sun is like. I do not know even what the planets are, not in me. I do not even know my ordinary emotional state. They are mixed. They are mixed with Earth. That is, they are mixed with my body. How would I really know what I can be until I am at the place where I am and then I can say, "There were I am, I can see." You understand this?

It is much simpler. You have to learn not to wish then only wish to be. When I say "I wish", there are no strings attached. Only when U wish, I can. When I can, I can be. When I am, then I have a being. Ultimately, I could have, because of this effort, I could have a soul. The aim is all the time misplaced. The aim is all the time in terminology that does not belong to work. Work has a terminology of its own. And that we temporarily use words for it is simply

because how else can we communicate in the beginning? But, when one grows, one communicates in different ways. One does not need words any more. One talks by means of posture; one talks by means of certain gestures or expression on a face; one talks by means of changing certain vibration rates in ones voice. One talks by means of a certain movement in a certain way; one talks by becoming aware of the condition of someone else in a certain state as a result of his or her feelings. And, in that way, gradually I will eliminate all kind of manifestations as not being representative of a being on a different level, on a higher level; so that finally I will end up by communication in silence. And it is said about certain people, gurus or particularly, let's say, Maharshi, who communicated by means of being quiet. It is very interesting how sometimes it can be. That is, in relationships where one is on a certain level which perhaps is not entirely conscious, but at least it could be a level of being a little bit ~~hag~~ free from the unconscious state. And at such times one can say, one can communicate many things without words. Sometimes music can reach that particular kind of level. Sometimes the quietness of nature in itself as one is in rapport with nature can at times produce this state. Sometimes intellectually it can be produced when one is in that kind of state, ready to receive that what one then calls, as reflection from that what is for oneself ones God, as if at such a time one hear - but it is silence. Only the silent hear. It is interesting to know how one at times can accomplish that. How with such wish and intensity of being, to be present to oneself and to be present to someone else who also at that moment is present. How then words are not at all adequate.

We are talking about certain things that are not limited. We are talking about that what has, it has, as I say, a taste of eternity. Even the word taste is wrong to be used in connection with eternity

because taste is quite definitely something that has to do with either a material form of myself or a certain reaction that I now qualify as a reaction of my personality. But if I just can be at any one moment when it does happen, I can then, at that moment, receive ~~xxxxxxx~~ certain material of an entirely different material form and really that is what one strives for.

How? By becoming as simple as one can be; as simple as your personality will allow; as simple as my mind can be if it could be purged from all kind of unnecessary thoughts. My heart, as soon as I tell it "Be quiet", not to be emotionally involved, to relax bodily my muscles and then to try, in that relaxation to come to myself, which is my real Self, as I am then. Then I ~~know~~ not only will hear it but I will be able to be inspired to do that what I really ought to do and with that I ^{go} ~~give~~ back again in ordinary life, hoping that some of that still stays with me.

What is it that one does in prayer? It is that kind of communication. And in prayer, you know it is not necessary to say it. It is to be. Emerson and Carlyle when they visited each other, Emerson went to Scotland and there they sat. They knew, of course, of each other. They sat for an hour without talking. And after that Emerson got up and said, "Thank you very much," There was something that was exchanged and it was of a different kind of quality and it was not an essay. It was something that really existed between two, let's call it, two souls who were trying to find the meaning of their lives. This kind of communication can exist but I have to learn for myself that I must be in relation to that what I ~~xxx~~ look for and what is a search for me, that I become in relation to that, that what I ought to be. You understand?

Marilyn Koch: I would like to report on my task. My task was to mirror the sounds of my baby. That was something I did before it was a task because I didn't know what to say to the baby and because she enjoyed my doing it and because I felt a contact with her when I did it. When I started doing it as a task, I -?- started doing it and then I found myself hearing myself making the sounds and realizing that I was not mirroring the sounds at all but that they were just sounds. And I did not feel the same feeling about the ~~xxx~~ baby. I felt a separation when I did it. I become more involved with making the sounds and -?- contact. And I did this task for one week and I have not done it this past week.

Mr. Nyland: Did it help you?

Marilyn: I feel that it did, yes.

Mr. Nyland: That even the baby, let's say, was instrumental and started you off on a certain road. Maybe the benefit for the baby may not have been as much as you would have liked.

Marilyn: I realize that the important thing to me had been, prior to this, just the baby and that I did not exist in it. And I found that this is the primary problem that I have at this point; in getting concerned with myself.

Mr. Nyland: Of course you cannot blame yourself for being identified with the baby. That is, the baby is a stepping stone. When you are on the stepping stone, then you say, "Thank you baby; now I am". And you never know, if you are, that is, if the baby is in the presence of a being, you do not know what the baby receives. So, for that, not knowing you may as well assume that the baby profits because you cannot prove that it does not profit. But the main thing is for yourself that you profit. So that when you make sounds and you become involved then in making the sounds and not really put any feeling in it, which would relate to the baby, then you become identified with your own sounds. If you now put feeling in it, you will become less identified. The function of the mind is to direct; not to enjoy. I direct my thought, They do not really belong to my mind. But my mind tells my body in some form or other, that is, my voice, to be used. And, in order to make it complete, in order to have ⁱⁿ that kind of exercise or task, the possibility of waking up, I must introduce my feeling with it so that I myself has, I call it a personality, ~~has~~ a functioning entity, becomes as close as I can make

it to a harmonious state. But it has to be under the guidance of something that is not mental or feeling or activity. But something that starts to function as a guide to my mind so that my mind receives an order to send a thought to my body.

You have to look at a person as an absolute necessity of having three functions. In this work, there is not possibility of eliminating one or the other. We leave that to those who want to follow the first road or the second or the third. The monk or a fakir or a yogi are on different kind of roads because in pursuing one aim regarding one center, they must necessarily neglect the other two. Work, that is, the fourth way, is entirely different and also opposed because in any one of the three, going in any of the directions that they wish, do not become a man. They become one third a man and very wonderful in that one third. But they never could function as a harmonious man on Earth.

You see, what is the definition of a conscious man, of a harmonious man? It means that anyone can, at any one time, do, feel or think what he ought in accordance with the conditions which require his manifestation in that form, under the guidance of a mind which can select, with a body which can function properly and with a feeling which can be introduced at the proper time when it wishes,

when it is necessary, maybe, for an emphasis or, in any event, where it is necessary for a continuation of a state of oneself, changing from a static one of contemplation into a dynamic one of activity. This is really how a man ought to function and in that way it needs all three centers. And, whenever I start with my mind, developing it, I forget my feeling and my body. When I start developing my heart, or my solar plexus, also my body becomes neglected and emaciated and my mind cannot function. If I, on the other hand, use my body, I will have no possibility of ever being guided since I cannot understand the desires of my body unless I have a certain insight in

in my mind and I have a certain understanding of my feelings.

Work, that is, the fourth way, means a combination of all three. And whenever anyone tries to neglect or negate any one of the three centers, he is on the wrong road.

Marilyn: I understand this but I realized that I have done it for a long time without, you know, unconsciously. And now I see it as being so extreme that I do not know what to do.

Mr. Nyland: Your mind tells your body that it has to have a voice. It wants to say certain things. The mind directs now the thought about that what you are going to say towards your voice. And your voice ~~has~~ converted the thought into an activity of the voice. Now, in order to continue that process and become more involved in it, more harmonious regarding it, I now use the voice as a vehicle to express feeling. You see what I mean?

One can still quibble about the question: Where does that original thought of wanting to introduce a feeling come from? And, in order to explain it in a certain way, more or less logically, so that it becomes satisfying to one's own mind, one says, "I have a little sub center in my intellect and I call it my emotional sub center and that is what produces the wish." I really do not care. It is something that is not mental. It is an activity. It is of a different kind of quality which quite definitely, with a voice, is linked up with the question of breathing. So, it is really as if ~~you~~ I use food of ~~a~~ different kinds in different combinations. The reason why I mention the necessity of realizing that all three centers have to become and remain active, simply means that finding myself as I am, under the influence of my centers, separately or combined, that what I am as personality is a slave. And I follow many times my wishes if my body or of my mind, sometimes, let's say, hysterically my feelings, but, in any event, I am under the influence of a part of me. Instead of this, my body totally has to become a servant. But the normal

presupposes some one, not only who directs all three centers. So, it is not the master- mind. The mind will not master. It can only function also as a servant in relation to someone who is, in the metaphor, the passenger who directs the coachman and the carriage and the horse. Then he can go some place.

So, I need my body to become from slave to servant. I need my body. As a matter of fact, I cannot do without it because what would I do without my body? To be, if I just could imagine it, I would be a mind and a feeling and what is that? I can say, yes, certain substances that vibrate in a certain way, a certain process or a mental process that takes place. But how can I even manifest? How can I ever receive in myself certain impressions? How can I even digest them if I have only five sense to register them? My mind would not receive any impressions. When I grow up, when I become conscious, it may be possible to do away with the body, yes. But I cannot force that. It will have to die on its own volition. It is very interesting. Anything that I say to my body, "Die" means I am imposing a certain law from my mind to my body and the body is not ready for that. And it will cause all kind of psychological trouble. It is exactly the same as I say, "Do not express a negative emotion." It means that I put in myself a certain desire or even an order. And my body is unable to take care of it. And, as a result, when I tell that Ix and I hold myself in or I do not express it, something else will come up somewhere and I will express something by means of my body since there is no other way out. The energies that I am dealing with are very important to be distributed correctly over my body. And if, for some reason or other, I put an obstacle in the way, I make a monstrosity out of myself.

When I wake up there are, among other things, at least two thing that are important. One is that I create the possibility of feeling something which does not exist at the present time. And

mostly my so-called Emotional Body. So that, when I have a negative emotion, which I do not express, then it can go to my emotional body instead of creating difficulties and havoc in my physical body. And the other reason is that when I become conscious, I receive food ~~for~~ in the form of impressions which then, at that time, when I am in a conscious state, can be distributed over the totality of ~~my body~~ myself. Then there will not be obstacles. The obstacles I get ~~in~~ because of congestion. And it is not the normal way of taking food. Then one part of the body psychologically starts to fester. I

I emphasize the necessity because so often we have an idea that I want to become holy, that for me that what is so necessary that I have to have that kind of a face, and even that I want to show other people that I work and that I am all the time ready to go to church any time and things of that kind; that people will say "Ah, what a wonderful man he is." No. a man is a man, remaining a man, And, as a matter of fact, remaining exactly ~~thoroughly~~ as he is.

It is a very interesting thing. I have a relationship with someone. Because of work, the relationship changes. I see the nonsensicality of it. I see maybe the emptiness of the other person. I see the mechanicality of the other person. I start to dislike them. The requirements of work is I stay exactly the same in my relation to that person. When I have emphasized and manifested certain things in a certain way, I stay that way. But, of course, if I do not feel it any more, I have to act but I act then from inside out. My manifestations remain and I remain man. I remain in all kind of conditions exactly as I am but I am motivated from an entirely different place. And therefore I am not identified. even if I say, "I love you" it does not mean that I mean it.

The third step, this belongs to the second, the third step is that I can, from inside out, put that kind of emphasis in it that I really mean it. It is quite a different way of looking at the Do Do Hi.

I explained it some time ago. Observation, participation, experimentation. The experimentation in this case ~~xxx~~ means I make out of participation a reality. Then my life is as a man ~~xxxx~~ but my body is my servant and I can partake in any kind of a thing that I wish in accordance with what my energy will allow me. Seeing whatever energy must be allowed and certain thing which need not be allowed; unnecessary talking, unnecessary this and that. Of course. At that time, I am past that childish state but I will never be able to do it away with my body until the body is fulfilled.

When is it fulfilled? When there is a soul. The continuation of the body, if you remember the three different forms of three bodies joined together by means of Kerdjan. I have explained it, haven't I? You remember? A body like this, physical body, Kerdjan Body like this, the overlapping part, the first part overlaps the last part of the third body. The Soul body starting here and going up. In reality, these three bodies are joined like this, two like this, joined by means of the Kerdjan; half way and the physical to half way of the Soul. But the continuation of the body is this Soul Body and the aim is not the making of a Kerdjan Body. The aim is to make a Soul. The Soul is the continuation of one's life. And when there is a Soul, I can do away with my physical body and not before. I can do away. When other laws do away with it, it is just too bad. You understand what I mean?

I have no right to neglect my body. And that is why Gurdjieff always emphasized the necessity of keeping one's body in a good state of health. It is the first rule of Objective Morality. The first rule. It is fundamental to this work. No neglect. What means health? It means not too much, not too little. In a state of real health, giving that what is its due and not over doing it. I have compared it several times to a carburetor which runs right when both air and gasoline are

mixed in the right proportion. Then the engine runs. Too much air - it chokes. Not enough gasoline - it also dies out because there is not combustion.

The first rule of Objective Morality is: I have a body. I ~~own~~ own it. I owe my body the condition of that kind of health. And I cannot say it enough that Gurdjieff never wanted ~~xxx~~ to emphasize this kind of sacrifice. We are not Penitentes. We are not silly saints. We are not idiotic yogis. From this standpoint, they miss the possibility of developing into man. We are not interested in becoming angels. We are here on Earth. We are not angels. We are not in Heaven. But we would like to be as conscious as angels after we have worked in order to get there because then, when one works for it, I can return and be a man. An angel never could manifest as a man on Earth. "ever. It has to stay in Heaven.

Andrew DaSilva: Recently, I have been experiencing some very intense mental activity. At first I was enjoying it. And then I said, "well, that is enough mind; stop."

Mr. Nyland: Who said this?

Andrew: I said it to my mind.

Mr. Nyland: No. You were talking to your mind?

Andrew: Yes, I was aware of all of this and my thinking.

Mr. Nyland: Now, wait a minute. Who said it? You see, when you said "I said to my mind", something says it. I know what you said but who said what?

Andrew: It wasn't my mind,

Mr. Nyland: What said it?

Andrew: I.

Mr. Nyland: I? You have an I?

Andrew: I am very confused.

Mr. Nyland: Wait a minute; it is not confusing. When one says, "stop", who is in judgement?

~~xxxxxxx~~

Andrew: I don't know.

Mr. Nyland: This is the thing to find out. I am afraid that it is your mind saying to another part of your mind, "Do not do that." But continue Andrew.

Andrew: Well, I couldn't stop and I found that it was the emotional part of the intellect that was continuing like this. Then I tried reading Kierkegaard and I noticed that that was also -- in an emotional way. It was from the intellect. So, I become so that I could feel my head beginning to throb. So I decided, if possible, to put this energy into another center. And that is where I experimented.

Mr. Nyland: Andrew, no good. No good. Do not fuss around with work. There is absolutely no sense. The way you talk, at the present time, I am sorry Andrew. It is not work at all. It is just a little bit of trying to elaborate on certain things that you feel or that you think you can do and you cannot do it. You cannot just put some energy in another center. It is a foolish statement to start with. You are not clear. And, unfortunately, by trying to do this, you are not working. Work is one effort only: To be awake. That is the only effort. It is not a question of an intellectual subcenter or an emotional this or that. It is you, Andrew, have a body. You try to become aware of that what you now call Andrew. And you try to see it as something that you, for the time being, can call I, if you like. But this I have to be impartial regarding Andrew. That is, it has to have that kind of quality. So, it is not even interested in the stopping of the thoughts of Andrew. It would be quite, that is, that I, would be quite willing to accept the condition of Andrew thinking. When I say I do not wish to spend my energy in a certain way, I have already a certain judgement. When I say my mind requires a certain quantity of energy, I will give it. It also seems as if my mind is occupied with an awful lot of nonsense and useless thought. I will try not to do this. All the time, something in me is interested in the condition of my mind. And then, when I say, ~~xxx~~ in order to work well, I try to put my body and the different functions in the proper relationship or at least in such a condition that it could become more useful as it. Then it is separated from I. So, it is not a

question of stopping your thoughts or putting another little intellectual center in motion or sending energy to another center. I become interested in the fact that my body exists. And, in trying to see my body impartially, I realize that there is a great deal of energy which is wasted and which really does not belong to it.

So I first start in collecting myself to put my body in shape. I clean house as it were. Before I can do anything with it. I want to know on what ground I stand. I cannot work with a rusty piece of machinery. I clean it up. I give it just enough oil to make it run. Everything perhaps ought to shine; but no extraneous material. If there is, let's say, a leaking steam pipe, I correct the steam pipe first so as to get the greatest benefit of the steam so that no pressure is lost. In many way I know that not only my mind is talking a mile a minute but that my tensions of my muscles, a ~~diffa~~ variety of different feelings I have take up a great deal of that energy and something in me becomes interested in the fact that this I wishes a machinery which can function.

So, the simplicity of work simply is out your own house in order. "Never mind the ~~xxxx~~ kind of thoughts you have. It would be much more useful not to have ~~xxxx~~ thoughts. "Never mind the feelings you have about yourself, about other people and about whatever it may be. Try not to have a feeling. Try to continue in the existence of your body on as low a level of existence as you wish, sufficient to maintain yourself in living. Try to relax the tensions of your muscles in such a way that altho they could be used, they are not being used unless for a definite purpose where, let's say, it is required of you to sit up straight or to walk.

These are the first steps preparatory to work. It is not a mental question. It is not a feeling question. It is a question, as I say, of first getting my body in that kind of shape that it could become useful. And, in that, Andrew, I lose all ^{kind of} ~~interests~~.

And I lose all kind of ideas about myself. And I really lose interest in the past. And I do not see myself than only as a product of whatever the past has given me, crystallized at the present time in that what I am. And my aim is to discover what I am now, without trying to trace or without trying even to be interested in how it got there or how I myself became what I am.

You have a body. You sit. It goes by the name of Andrew. And Andrew now thinks. Andrew now feels. Now Andrew's I tries to separate and become aware of Andrew sitting, Andrew walking, Andrew talking in a certain way. And this I, that you try to separate, becomes non identified with Andrew. This is one of the most difficult things to understand. And do not think that you know it. I use phraseology you have heard before but I am talking about your experience. I am talking about the fact of you being what you are and whatever there is in certain ways, what is in the way of seeing yourself impartially, We talked about it before. The question of identification is extremely difficult for you. Other people can have less and less trouble. For you it is very important to know it because a

person who is artistically inclined always is identified what whatever they ~~do~~ do and whatever the product is that they have made. And it is that particular kind of satisfaction that one cannot non identify with that what is part of one, since the understanding of creation means ~~simply~~ simply that I create something from me, from my brain and from my heart in a certain form and I ~~like it or dislike it~~ like it or dislike it but whatever it is, I am identified with it.

But it need not only be art. It can be, let's say, building a house. I build a house, with my own hands. And I see it and I look at it. And I even live in it. And I say, "How wonderful - I made it." What will it be if it burned down? What will I feel? You see? What if everything burned down at the present time, regarding you, x

regarding your past, regarding that what you have, regarding friendship, regarding any kind of a relationship, regarding not having a possibility even to talk to anyone of yourself, about yourself? what you can do, what you cannot do and so forth and so forth?

Try Andrew to see what it is that I requires. It requires on the part of Andrew not to be critical. It requires on the part of Andrew to be very simple and to say, as I have said before, to be purged of all the different things that belong now to the manifestations of my personality and that I must fight against that because they are the obstacles for me to see clear. And they prevent me. That the, the relationship between my I and it is prevented by that kind of atmosphere which is a cloud. And I cannot penetrate it with my I because it is not strong enough. And I, my personality, that what I consider Andrew creates that atmosphere of impenetrable clouds. It is a cloudy day. The sun, if my I could be compared to that, and even my wish which, at time, can be as holy as the sun and can have that quality, even with the best of intentions in the world or in the universe, could not penetrate because it is too thick; that is, the clouds are too thick or my I, having the quality of the sun, is not strong enough. These are the problems Andrew.

Andrew: I know.

Mr. Nyland: I know you know, But now do. I know you know, I am talking about the experience. So Andrew, when you find yourself with trying to explain, trying to use certain words like an intellectual subcenter of something, stop it Andrew. Stop that kind of talk. Come to yourself. You say, "I am. I walk. Here is Andrew. I see it. I see myself. I become aware." I make an attempt to wake up. Never mind what Andrew is. Never mind what he has been. Never mind what he will do. He is what he is now. The interest is something in me becomes aware of the existence of Andrew. And you can say, I recognize

it. I know that Andrew very well but I must first go thru the stages of not being interested at all in the manifestation of Andrew. And then gradually, with non identification, will say, "Ah yes, I know." Then, when you say I know. it comes from your experience. Think about this very well Andrew. I have said many things to you. Many things that I believe can help you. I can help you to break, once and for all, the kind of thing that is in your way. Understand it in that sense. Understand it with my honest and sincere desire to tell you the truth. People in general do not tell the truth because they are afraid. And every once in a while it has to be told regarding work. One cannot work unless one knows the truth and then --?--.

Jerry Schultz: Will you speak, Mr. Nyland, about the difference between sensing oneself and being awake or present to oneself.

Mr. Nyland: Awake is a result of sensing if you do it right. Sensing is a function of your physical body. It is a registration of the existence of the totality of your body or part of your body in your mind. When sensing is done correctly, it is done objectively. So, the registration simply means that with what I now receive as something I sense, that is, the question of the sensation appearing as a result of sensing, is transferred into a sensation in my head of that what exists. And the acknowledgments of that existence is in that part of my brain which is not interested in classifying. When I sense, in order to have the proper realization of that kind of sensation, it is not linked up with a feeling. It is a difficult step because sensation is used very often in order to indicate a feeling. No good. As long as it is sensing and it is registered in your brain impartially, then the brain functions in a different way from usual. As a result of that, I wake up.

Jerry: In this process of sensing, a feeling of numbness of ones whole...

Mr. Nyland: I do not think so because you remain, if you sense your arm, remains in existence.

Jerry: You just become aware of it?

Mr. Nyland: Well, not just become aware. It is not that easy. Sensing is a process. Sensing has to be guided.

Jerry: I am not referring to this in terms of the exercise, in terms of focusing attention on one particular part.

Mr. Nyland: But the same process takes place if it is in the form of an exercise or if it is sensing, receiving a sensation. It comes to the same.

Jerry You can receive a sensation of the whole of yourself and quality of that sensation depends of whether it is an feeling or any... it determines the extent of your ability to be present to yourself.

~~xxxx~~

Mr. Nyland: I do not know. I would not like to mix it up. I think ~~xx~~ that awake, being awake is a result of sensing. I think that being ~~xx~~ awake need not be expressed in the form of sensing. There can be a relation~~xx~~ and it need not be. When I start in that way, I mix it up that one logically must follow the other. It does not mean that the other follows logically the first. When I sense~~x~~ correctly, I will be awake but I emphasize correctly. When I, not in the form of an exercise, but I come to the realization of my existence, I become aware of the totality of myself. And I then can say, "I sense myself existing since I have the sensation of the existence and the registration of that is impartial, without feeling, without classification, with any emotional center involvement or without any mental center involved. Just the plain fact of its existence; as I say, that being of my physical body.

QUESTION: (??) Does the pulse of the body come into play in this?

Mr. Nyland: The pulse of your body is a condition of your body. If you become aware of the condition of your body, whatever it is, it belongs to sensation. One can describe that without being involved in it but it is very difficult. When you say, "I am hot", maybe it is because you are too hot. If you become aware of your pulse as such,

you may have a little fever. Very often the sensing of one's body, one does not sense unless there is something wrong with the body. Then it comes to your notice. But otherwise, the acceptance of your body as it is, when it is healthy, very often you have nothing to do with it and you do not even know that it exists until it starts to be pathological in some form. Sensing: I introduce a form of attention regarding the existence of myself. And it does not have to be in a certain way or, whatever it is, it is registered as it is. So, even if the pulse goes a little faster, my sensing will tell me that it is going faster but my mind is not involved. When my mind becomes involved and says, "It goes too fast - I have fever." Then I have fear and I go to the doctor. You know?

Mary Whittenburg: I would like to ask you for a task.

Mr. Nyland: You are at a new business, aren't you? You are working from what time to what time?

Mary: Nine to five or later.

Mr. Nyland: Have you an hour or a half hour for lunch?

Mary: An hour.

Mr. Nyland: Where do you go?

Mary: I just go down the street to a little counter.

Mr. Nyland: You go outside?

Mary: Sometimes I eat in.

Mr. Nyland: Eat in every other day and go out every other day. When you eat in and it is brought to you....do you have to get it?

Mary: Yes.

Mr. Nyland: You cannot have someone else get it for you?

Mary: Not too easily no.

Mr. Nyland: You go out and get it and you carry the package as if you do not know what is in it. You come up to the office and you sit down and you look at it. And you, in your mind, devour it. Can you produce appetite. Mary: I think so.

Mr. Nyland: Can you, like a dog, expect to eat?

Mary: I have never done it. I can try.

Mr. Nyland: You try. You try to live in that kind of anticipation before you start eating. Visualize it. I hope it is something you like. You can select it. Then, as I say, forget it. Bring it to the office and put it on your desk and say, "Here I am; I am going to eat. I like to eat. I want to eat. I will eat." I see myself eating. I now am aware of myself wishing to eat. I now eat. I now direct my hand, my arm to eat, to help in the eating, I take a bite. I become aware of myself eating. I sense in my mouth, whatever tongue, lips, whatever it involves; sense that contact with the food. Five minutes, no more. The rest you can eat as you like.

When you go out, you talk to a person. Will you go alone?

Mary: Usually yes.

Mr. Nyland: You go to a restaurant?

Mary: No, it is a counter.

Mr. Nyland: Sit down at the counter. Look to the left and look to the right. See what they are eating. See how they are eating and you eat differently. Alright? If they gobble, you don't. If they are dreaming, you don't. Alright? At that time, you will be so self-conscious that it will be very difficult to be conscious. Alright? For one week. Let me know next week. It is a small matter. But, of course, one's body, one's whole personality, we are so engaged in that kind of a routine at work that we do not know any more what we do. And it is necessary to call it to one's attention that I am doing something. I am doing this; I am doing that. How interesting, I am doing it. Maybe you ask, "Who is doing it?" Let me know next week.

TERRY OWENS: I was emotionally effected and the effect on my body lasted about twenty minutes.

Mr. Nyland: How long?

Terry: About twenty minutes. During that time, I was able to see my

body impartially quite a number of times. But apparently it was either not enough times or not continuous enough or not intense enough to free my body from that effect.

Mr. Nyland: Why would you want to?

Terry: It is a condition that my body has been in before.

Mr. Nyland: Was it painful?

Terry: No, my interest is not from the point of view of getting rid of pain really. It is in terms of my own use.

Mr. Nyland: You see, you are on the border line now. It is not a question of pain. It is a question of seeing the condition in which it is which you would like to change.

Terry: No, it is not that I would to change the condition. It is that I see, over a number of times, I see that this is something which prevents me from waking up.

Mr. Nyland: When you wake up. No, it need not prevent you.

Terry: It has in the past prevented me much more than more recently but not enough.

Mr. Nyland: I am interested in the twenty minutes. It should be much shorter.

Terry: That's what I mean. Which is why I ask about it. What I tried to do when I was there and present to it, I tried to intentionally relax that specific part of my body which was most effected. It was constricted. I was really unable to relax it ~~much~~ altho I could to some extent sense it.

Mr. Nyland: If you mix it and I am only suggesting it, if you mix it with the wish to be free from it, you mix also your effort. A statement saying it is conditioned or it is constricted or it is tense is very difficult to make when, at the same time, when you say it, you have ~~xx~~ already classified it.

Terry: Mr. Nyland, I think at the moment when I saw it, I just recognized it as a condition and it is now, in referring to it, that I give it a name.

Mr. Nyland: Akrigh. I am only saying that that danger exists. But the way to counteract it, we talked about it once, is to change into another activity and become aware of that activity.

Terry: It was not possible at the time,

Mr. Nyland: Why not? You couldn't get up?

Terry: No, I was ~~traveling~~ at the time.

Mr. Nyland: Was it in a car? Terry: Yes.

Mr. Nyland: You can re-sit. You can bend forward. You can stretch out. All kind of thing you can do in a car. Change your manifestation in which The manifestation and the condition/you are is linked up probably together with that whatever one is as a result of a feeling, is linked up with a certain posture very closely because, if I feel annoyed, my posture will indicate it. My face will indicate it. All kind of contractions of my muscles will indicate that I am annoyed. So, if I see this, I become aware of it. Byt itself, that wish to be aware is not enough to undo it. You see, if I can say, "I am awake", under the influence of being awake, when the awakeness os really linked up with the being of I, it will immediately take on a different shape. If I is strong enough, I am talking about a conscious state in which I has a being. When I ~~xxxxx~~ wake up to the fact of my I existing and functioning, it, that is, my body will take on an entirely different shape. It will be in a different condition. When I hold something in the sun it will get warm. When I hold it in light, it will also be lit up, that is, it will reflect the light. It may not have light in itself but it certainly becomes visible. Whenever it is under the influence of a conscious state of something outside of it, then it will have a definite attitude towards that. But when it is not strong enough that is, when I is not strong enough, I have to utilize certain things of the body to counteract the condition in which it is. So my I not ~~be~~ being strong enough can tell my mind "Become engaged or give attention to a certain form of manifestation of my body different from what it is. That I can do. So I find myself in a certain way and my mind has an idea and my feeling has an idea of wanting to work. Immediately, I try now to collect attention of myself, sending it as an order to another kind of a condition or a manifestation of my body. And my body starts now. And I become engaged in this. As a result, the energy

that goes there does not go to the other. One pushes the other out as it were, Since I do not feed one but I feed the other.

You know, it is very interesting thing that immediately I am tired, I am this and that and so forth and I feel like going to bed. And some~~time~~ thing comes up. I have mentioned it before and someone telephones "Come, come on over, I have a nice -?" Ah, I am not tired. This kind of thing happens to my body exactly the same way. If I can make my body behave in a certain way, immediately the other things corresponding to that will start to function. And I shut off the energy flowing in one direction and simply it goes that way. And it is quite easy because the least little amount, almost a straw, is enough to divert it.

If it happens, if the thought can be converted, if at such a time I can be really sensitive enough to hear it. There are three ifs. If the ifs are not there, there is no reality. But the chances are that they will be there when I have in in my mind; I live with it. The association can be directed in the right way. There is nothing wrong with an association, provided it is linked with something that belongs to that what I really wish. A sound, an alarm which I associate with the question of being awake, a voice of someone, let's say, a rasping voice, which I dislike, I can associate with being awake. But, I must make it first. And therefore, the association and the associative process, when it has enough ifs linked with a reality of whiching, almost because of that, the thought and the wish will come. And all I have to do at the moment is to recognize and acknowledge its existence.

You see, many times I give room very much like a person in congress who wants to speak and the speaker says, "I recognize you." Something in me has to be open to recognize the possibility of something else appearing. And immediately try. At that moment I am awake.

Larry: Could I ask something else? Since I have been doing these tasks connected with feelings as they express themselves in my body and thought also, over a period of time I have begun really to get quite a bit of data about what thoughts go to what part and what feelings go to what part. And I do not know how much of the picture I see but it seems that there are certain parts that get it much more. And I was sondering - what I have been trying to do and I was sondering if that is right, is when those parts are not linked with the thought or the feeling and are free, then I try to sense them so that I have material, in a way, for the time when they are effected.

Mr. Nyland: No, I do not think it will work because at the time when they are free, they are not in any relation to you. You could make it when you sense it but then the energy that usually would be there as a result of a thought or a feeling is not there. No, the only way to do is I become aware of certain parts of my body doing over time, as it were and other parts not being engaged. It is that my body is, to some extent, functional. That is, it has selected, because of its own experience of living certain things that it can do very well and it has neglected other parts which also could function but which were not engaged ~~xxxxx~~ in it. Since many times, regarding my body, I have also followed the line of least resistance. It is exactly the same way that I concentrate on certain things I can do and I do not do the things that I cannot do. So, what I try to do is to have the totality of my body functioning. So that all the muscles which ~~can~~ can function, function. Very much the same was as the total range of what is possible for my voice, to use it. And, if it only extends one octave, I will now extend it two octaves. It is as if I am soprano and I like to sing bass. But, regarding my body, at the time when I notice certain parts are functioning very well, as I say, over time, you can sense them. And, as you sense, you take a deep breath. When you breathe out, you send the energy from that part over the totality of your body. You can try that.

This is an exercise that is not for everybody. I must warn

you every once in a while in a group, it is necessary to say certain things to certain people because not all of us are at the same kind of a state or level; and that it is wrong that when you take certain things for yourself which is meant for someone else. For instance, what I told Andrew does not apply to everybody. What I just now told to Terry does not apply to everybody. It cannot be easily used by some. So, be very careful about this; particularly when it has anything to do with breathing exercises. Stay away from it. Do not attempt it. Unless, if you wish, I can tell you a few things about ~~breathing~~, like Charles, I talked about breathing in a certain way. Otherwise, I assure you, it is a very dangerous thing. And that is why many people who try to follow yoga and yoga breathing and all the rest of it, very often end up with absolutely nothing at all and even a very distorted state of their health. So, do not attempt it. In this particular instance, she can use it. Do not let anyone else. This is true of any kind of a task given to anyone. If it appeals to you, say "I am in the same state as so and so, can I use the task?" I will say yes or no and many times, as you know, I have said yes. So, be careful about that.

QUESTION: Mr. Nyland, you gave me ~~xxx~~ a task to read aloud for 15 minutes a day to some body -? and to read with affection. And I did it, I did it every day. Sometimes the 15 minutes went very slow.

Mr. Nyland: What time did you do it.

Question: Early in the evening before I got too tired. I was thinking it would probably be better in the morning if I can get up earlier.

Mr. Nyland: Can you? Question: Yes I can.

Mr. Nyland: Then do it for a week like that.

Question: I would be aware of my voice talking and then, when I would listen to my voice, then I would lose the concentration of what I was reading.

Mr. Nyland: Then slow down. Question: Sometimes I read longer.

Mr. Nyland: No, no. Slow down the time, Question: Read slow?

Mr. Nyland: Yes. Enunciate. Question: Ih, real slow.

Mr. Nyland: It is very necessary because the quantity of the energy that is available is probably very little. So, you cannot afford to divide it.

Question: I was reading too fast.

Mr. Nyland: Why should you. There is no hurry. Even if you take a certain amount of apges -?-. Alright?

Question: So, do the same thing but in the morning.

Mr. Nyland: Yes. But I think also, if you can find the time for it and then you can compare your own state. Your ~~own~~ interest, the curiosity, the attention you can give it and what prevents you. Because, at times, certain things will prevent you. Certain thoughts, maybe the accumulation of certain thoughts during the day which need not be there in the morning, altho they can be there.

Question: It is easier to concentrate when you read out aloud.

Mr. Nyland: I do not know, You find out.

Betty Fox: I would like to report on my task which I was able to attempt to do, This was to swing my arms.

Mr. Nyland: Oh yes, we are still on that, aren't we?

Betty: Five times a day. And I remembered to do it. I began noticing the last few days that my concentration was not too good. And especially if I encountered people while walking, my concentration left me.

Mr. Nyland: Were you afraid that they would see you swinging your arms?

Betty: No, it is just that my attention got caught up in seeing who the people were, maybe what they looked like.

Mr. Nyland: But they didn't mean anything to you, did they? Are these the people you see on the street?

Betty: Yes, strangers.

Mr. Nyland: But why are you concerned?

Betty: Well, they are there and it is just habitual that your eyes look at the people.

Mr. Nyland: Really? Why? Why are you interested?

Betty: I don't know.

Mr. Nyland: Let us find that out first without swinging your arms.

Walk in the street and you catch yourself looking at other people,

thinking something about them or you catch yourself window-shopping or you catch yourself being distracted by everything or certain things that take place outside which effect you. Try to walk as if you are turned within yourself with just enough attention given to where you are walking so that you do not run into a car. And avoid being effected by other people. And when you are, tell yourself, "Don't". It is none of my business.

Betty: I was wondering, I mean, it is very hard, how much attention can you give outside without waking away from yourself?

Mr. Hyland: That, of course, is always the difficulty. Because, in the beginning, the attention that I use in my ordinary life, I have to split up because I do not have enough of that kind of attention to be used for being awake. So, of course, I am always in a dubious kind of a state. How much ~~for~~ of one and how much of the other? The result is that I am in one or I am in the other but not in both. Gradually, one learns how to divide it. Also, one learns how to have energy for one purpose and energy for another purpose. The human mind and the body is a factory which can ~~mix~~ produce different kinds of energy dependant on conditions. For my ordinary life I use one kind. For my, let's hope, conscious life, I use another kind. I make it both. And then, when it is both there, I can shift one one way and shift something else the other way. But when it does not function as yet properly, I have to make make-shift and I use a little from this and then a little from the other. Then I am here, then I am there. I am never any where really. And finally, I will have to end up by being in both, by being in between. So, try this this week. Don't. To see really how interested you are in things that need not interest you at all.

QUESTION: It was my task to read five pages a day and I did it. It was, sometimes, I did not understand very much but I continued to read.

Mr. Nyland : You share that with many others. But, you did it?

Question: Yes, except one day.

Mr. Nyland: For next week, only for one week, ten pages and never mind if you understand it or not, read. But sufficiently, not too fast, not too slow. As you would read another book but read all the words, you know, And particularly the words that are very difficult to pronounce. Pay attention to them. Is it easier for you to read it in German?

Question: It probably would be.

Mr. Nyland: I will get you a German copy when you come back.

Question: Thank you.

All of us work. I say all of us. When I say it, I mean I am included. We never stop. We cannot even afford it. If we understand it well, we know that Earth always pulls and, if ~~you~~ our problem is to be free, there ~~all~~ the time has to be a fight against the existing forces. If we only know how to use them, then even Earth could become beneficial. So, I hope to see you next week. Work, work all the time,

You remember the little bird I had in my office? Gurdjieff had one like that. And it was there in a glass -???. So, you see what association can do. Why it is going all the ~~time~~ time. I almost can't wait ~~in~~ until I get back to see if it is still working.

Good night everybody.